

THE CONVERTED CATHOLIC

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THE CATHOLIC CHURCH HEILS HITLER

FIRST ENCYCLICAL OF PIUS XII

WHY WE ARE PROTESTANTS

FAMOUS CONVERTS FROM CATHOLICISM

A CHALLENGE TO AMERICA

"PROTESTANTS TOO HAVE BICEPS"

January, 1940

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NEW YORK CITY

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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FOUNDED BY FATHER JAMES A. O'CONNOR, 1883

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. XLVI.

JANUARY, 1940.

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EDITORIAL NOTES AND COMMENTS

PLAIN TALK

AFTER a silence of over a decade, **THE CONVERTED CATHOLIC** Magazine speaks again. Never has there been a time when its revival was more opportune. In the interests of true Christianity, of the principles of American Democracy, and of the very rights of Catholics themselves in a democracy, there is need of a clear-thinking, fair and competent organ of constructive criticism of Roman Ecclesiasticism. Manned by a group of reputable and scholarly men who have been priests of the Church of Rome, **THE CONVERTED CATHOLIC** aims to supply that need.

Since its first founding by Father O'Connor over fifty years ago, two things are strangely evident with regard to the position of Roman Catholicism in the United States. The first is the increasing reluctance of secular and religious journals and newspapers to print anything even mildly critical of the doings of the Catholic Church. The second is the increase in power, prestige and aggressiveness of a religious organization, still with a minority following, in purely political and secular matters. These have been intensified of late by a

veritable Crusade of "Catholic Action," directed towards the control of every phase of American life.

As to the first of these phenomena—the fear of newspapers and journals to treat the Catholic Church, as they would any other institution in our midst, to a healthy diet of good old-fashioned American investigation and criticism—we can do no better than to quote from an editorial in *The New Republic* introducing a series of articles of our own entitled, "The Catholic Church in Politics." The editor of the highly respected *New Republic* is by no means a Catholic-baiter. He is, however, one of the foremost authorities on journalism in America today. Formerly editor of the *New York Globe*, before undertaking the editorship of *The New Republic* he was President of the School of Journalism of the University of Southern California. He says in part:

"When Catholic action begins to threaten the fundamentals of democracy itself and to stand in the path of social progress, it calls for description and comment, just as activities of any other organization or social body are discussed. . . . Too many times the power of Catholic organizations, by confus-

ing a public issue with a religious one, frightens newspapermen or public officials into denying expression to views disapproved by the religious authorities in question. The attitude in many editorial offices and among many politicians that the Church is, in journalese, a "sacred cow," and that to express oneself freely where its major public interests are concerned is foolhardy, must be dispelled. The Church cannot descend to the market place and engage in politics, and then ward off opposition by wrapping about itself the robes of sanctity."

Whether or not this plain talk may be interpreted as a kind of apology of the *New Republic* itself for taking the Catholic Church to task for good and proved reasons, it is undeniable authority, anyway, for the fact that well-merited "description and comment," at least, is due the American public *vis-à-vis* the aims and workings of the hierarchy of the Roman Church in our American political and social life. Fifty years ago, when Father O'Connor first edited *THE CONVERTED CATHOLIC* as an organ of enlightenment for everyone on these aims and workings of Roman Ecclesiasticism, the great newspapers and journals of that time, secular and religious, were not so fearful of the "sacred cow" as they are today. In this magazine we shall quote from time to time some of the frank comments of leading daily newspapers, such as the *New York World* (now the *World-Telegram*), the *New York Tribune* (now the *Herald-Tribune*), and of Protestant religious journals such as the *Intelligencer* (still published by the RCA) and others, to show how honest and unafraid they then were in their approach to Roman Catholic activities—and how much more the public got for their two cents in this regard than they do now for three.

As to the second of these two phenomena, namely, the recent and successful intensification of Catholic pressure against the basic liberties of our social democratic order, such would be expected as the natural consequence of the first, namely, the bludgeoning into silence of the public press and non-Catholic religious journals on Roman Catholic doings. The legend of the "sacred cow" has done its work well. Their taboo on unfavorable Catholic news has enabled the Church to carry out its well-aimed plans, as directed from the Vatican, to increase its control of political and social life in the United States, far out of proportion to the number of its followers and its legal rights.

We launch this first issue of Volume Forty-Six of Father O'Connor's valiant *CONVERTED CATHOLIC* magazine, hoping that it, and succeeding issues, will be received as a welcome and much needed contribution to the vexed question of Catholicism in America, and wish it *God Speed!*

OUR NAME

THE *CONVERTED CATHOLIC* has a twofold meaning—the conversion of Catholics in the political and social, as well as the religious sense of the word. Literally meaning a "turn-about," conversion should bring Roman Catholics, not only into the light of true Christian teaching, but also away from the political and social dominion of the Roman hierarchy. This was the twofold effect of the Protestant Reformation. It enabled whole nations of people to exercise their right of direct access to God through Christ without the intermediary of priests and saints, and to turn away also from political obedience to an

alleged infallible Pope to confidence in their own representative government. It was due to this twofold conversion of peoples and nations, from the sixteenth century on, that Christian democracy came into being.

It is our conviction, the result of our own personal experiences as former Catholic priests, that the one cannot truly happen without the other. Obedience to the Pope of Rome in spiritual matters, necessarily implies obedience to his dictates in matters of vital concern to the political and social well-being of the State. Conversely, it follows that a believer in the Vatican's scheme for political and social governance of nations cannot logically differ from its scheme for eternal salvation. We believe it is this consideration, not so much spiritual conversion, that accounts for the submission to Rome of public men such as the syndicated columnist Heywood Broun. Romeward-looking Protestants and Jews to the contrary notwithstanding, one has to be 100 percent with the Pope or against him. Not our democratic principles of religious tolerance, but the official dogmatic pronouncements of Roman Ecclesiasticism itself, make it so.

A careful perusal of the material in this and in our forthcoming issues of *THE CONVERTED CATHOLIC* should leave no doubt whatever on this point.

CLEARING THE AIR

THERE are different ways of looking upon the aims and activities of Roman Ecclesiasticism in our midst. Some there are who regard the Catholic Church as a veritable conspiracy, a deep devilish plot to destroy the basis of

all that is best in human life. It is true, on the other hand that, as children in Catholic schools in Catholic countries and later in seminaries where they molded and made priests of us, we ourselves were indoctrinated with a similar outlook on Protestantism and everything that resulted from the Protestant Reformation. "The Protestant Reformation was the greatest tragedy of history" is a phrase that is axiomatic in the mouths of Catholic preachers even in Catholic pulpits in America.

We, however, do not now deny to our former brother-priests the credit that we took to ourselves as Catholic priests: that we were sincerely actuated by an earnest desire to benefit the human race, and the United States in particular, by the ministry of our former priesthood. We were then as convinced as all Catholic priests are, that the only hope of salvation for the world is the Roman Catholic Church. As all sincere minded Catholic priests and leaders we, too, envisioned a golden age, a veritable millenium, if and when the world of nations would humbly and dutifully return "to the bosom of Holy Mother Church."

Yet this is not to say that Roman Catholicism stands less condemned in its aims and workings to "Make America Catholic." And simply for this reason, that the culture of Christian, social and political life it would foist on us is fundamentally opposed to, and destructive of, what is traditionally regarded as our true Christian and cultural heritage. As Mr. Hilaire Belloc (whom no true Catholic would gainsay) says (*The Contrast*, p. 160):

"The Roman Catholic Church is in its root principle at issue with the Civic definition both of freedom and of authority. For the purpose of the State, reli-

gion is either a universally admitted system, or a matter of individual choice. But by the definition *which is the very soul of Catholicism*, religion must be for the Catholic first, a supreme authority superior to any claims of the State . . ."

That is as it was before the Protestant Reformation, and as it would be today in a Clerico-Fascist State. Its re-establishment would mean the end of our democratic idealism. Roman Catholic leadership today strains every effort to bring it about. If, therefore, in keeping with our principle of tolerance and good fellowship, we cannot afford to be bitter against those who are striving to re-establish it, this does not mean that we cannot be as vigorous in resisting them as they are in attempts to enforce it.

"SUMMI PONTIFICATUS"

THE EVENT of most recent catholic interest is the first Encyclical of Pope Pius XII, "Of the Supreme Pontificate." As is customary now with newspaper policy, the press of the United States gave this "Circular Letter" of the Bishop of Rome banner headlines and yards of space. All the modern scientific means of news transmission were employed to print its text in full the very day it was released from the Vatican for consumption by the American public. It was hailed as a victory for Democracy over Dictatorship. A penetrating analysis of its true nature and intent is contained in this issue of THE CONVERTED CATHOLIC.

"SERTUM LAETITIAE SANCTAE"

ON Nov. 11, the Pope sprung another encyclical on us—this time directed specially (which happens very rarely) to the United States. It was but a

re-hash of oft-repeated papal complaints, condemnations and dire warnings against the Godlessness of our American system of education, our economic and social conditions, divorce, birth control, etc. The pope has the following to say about our Public Schools:

"We raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ is often despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation."

In spite of his personal visit to this country in 1936 as Cardinal Pacelli, and the wonderful esteem in which we were told he was supposed to have held the people of this country, Pope Pius XII in his encyclical seems to consider us all a very godless and criminal lot. After remarking on this country's conquest of material things, which however, he says, does not help one to approach to God and to "that genuine liberty whose sacred rules are found proclaimed in the gospel," he draws his own picture of us:

"If, instead, the Commandments of God are spurned, not only is it impossible to attain that happiness which has place beyond the brief span of time . . . but the very basis upon which rests true civilization is shaken and naught is to be expected but ruins, over which belated tears must be shed. How, in fact, can the public weal and the glory of civilized life have any guarantee of stability when right is subverted and virtue despised and derided?"

Much is said also about social justice in this country, which is a repetition of the last Pope's instructions in his encyclical *Quadagesimo Anno*. What this

implies may be seen from our analysis of this matter below. Incidentally, Pope Pius XII refers to and praises that other encyclical addressed solely to America by Pope Leo XIII, fifty years ago entitled, *Longinqua Oceani*. The claims made for the Church of Rome over the rights of the State in this encyclical of Leo XIII were so outrageous that it stirred up quite a furore at that time throughout the land.

COMMUNIST AND CATHOLIC SCHOOL TEACHERS

THE SO-CALLED "Devany Law," passed by the New York State Legislature last year, forbids the holding of a teacher's job in the public schools to anyone belonging to an organization which advocates the overthrow of the government and its laws by force or violence. An attempt has been made to use it against Communist school teachers. By-laws, Communist "boasting," and statements in the *Daily Worker* were examined to find proof to bar Communists as teachers. This may be good as far as it goes. Not the slightest suspicion, however, has been raised as to views in this connection that would be expected of the many thousands of teachers in New York schools who are members of the Roman Catholic Church.

An examination, not of mere by-laws and statements in Catholic journals, but of official pronouncements of the Vatican, would reveal much more damaging evidence of opposition to democratic government than ever could be connected with membership in the Communist Party. The Roman Catholic hierarchy have not only condemned the

whole idea of American public school education, but continually call for action that would undermine the very principles sustaining our free, secular educational system. In their own schools and colleges where Catholic public school teachers learn to teach, their Catechism of Christian Doctrine obligates them to condemn our liberal democracy which, according to the answer to Question 123, p. 133, "is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press."

And when it comes to official advocacy of resort to force and violence against a government and its laws, we have only to remember Pope Leo XIII's direct command: "If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the [Catholic] Church . . . then truly, to resist becomes a positive duty, to obey, a crime." Catholic leadership in Spain took this literally and used it as official papal justification for the violent overthrow of the representative government of the Spanish Republic.

The Vatican is as much a seat of world-government as the Kremlin hopes ever to be. What would Americans say and do to Communists if Stalin ordered his followers in the United States by paraphrasing thus Pope Leo XIII's above command:

"If the laws of the United States are manifestly at variance with Communist doctrine, containing enactments hurtful to the Communist cause . . . then truly, to resist becomes a positive duty, to obey, a crime."!!

ORGANIZED (CATHOLIC) SOCIAL JUSTICE

TO ANYONE desiring to discover the official views of the Catholic Church on social and economic matters, we recommend a pamphlet entitled "Organized Social Justice," put out officially by the Social Action Department of the National Catholic Welfare Conference, and published by the Paulist Press of New York City. It is signed by 131 prominent Catholic prelates and laymen, and has as a sub-title: "An Economic Program for the United States, applying Pope Pius XI's great Encyclical, *Quadragesimo Anno*, on Social Life." The Rev. Howard J. Carroll, Assistant General Secretary of the National Welfare Conference, Washington, D. C. writes to inform us that "Publications emanating officially from any Department of the National Catholic Welfare Conference have the approval of at least one Bishop, the Chairman of that particular Department."

The pamphlet itself, however, has no "imprimatur." Father Carroll explains the reason for this as follows:

"One reason for not printing it is that a publication may have a better chance to be read by those who might shun it because of the sight of an *imprimatur*. The same reason at times dictates the omission of names of members of the Hierarchy. . . . Its very conformity with "*Quadragesimo Anno*," which you know, together with the fact that its source is the Social Action Department of the National Catholic Welfare Conference which has a Bishop as its Chairman, and the eminence of so many of its signers gives it, indeed, great weight."

There should be no doubt, therefore, as to the authenticity and orthodoxy of the plan contained therein for the "Reconstruction of our Social Order" on

Vatican lines. That plan calls for "the necessity of Government intervention"; it categorically states that "Industrialism, liberalism, and free competition are bankrupt" in American life. It explains that "The essence of the Pope's program is a system of Occupational Groups, including Labor and Capital," that these Groups, "though resembling, differ from the Medieval Guilds . . . are more like *Corporations*." It states: "Had the NRA been permitted to continue, it could readily have developed into the kind of industrial order recommended by the Holy Father." It also calls for an "Amendment to the U. S. Constitution" to effect the establishment of this plan of the Pope. It furthermore stresses that the Pope calls for "a stern insistence on the moral law [presumably according to Roman Catholic theology], *enforced with vigor by civil authority*."

There are many well-meaning non-Catholic spokesmen in America who accord unstinted praise to this encyclical of Pope Pius XI, as a desirable remedy for the ills of our present economic and industrial set-up. We do not think, however, that they would persist in their opinion if they examined carefully the plan of "reconstruction" contained in it, and as explained above by eminent Catholic leaders in this country. It is nothing more or less than a plan to set up a Mussolini-Fascist Corporative State to take the place of our traditional American Constitutional government of social and economic life. It would simply mean the end of our American Democracy.

There is no difference between this and the methods and plans contained in the preachments of "Social Justice" by Father Coughlin except, perhaps,

that he adheres more, if possible, to the mind of the Pope in the matter. Why then, we may ask, do some Roman Catholic spokesmen disagree with the radio priest of Detroit?

OPPOSITION TO THE PUBLIC SCHOOL

LIKEWISE, to anyone wishing to know the official attitude of the Catholic Church to our American Public School system, we heartily recommend a pamphlet of the Jesuit Father Paul L. Blakely, an editor of the Jesuit weekly *America*, published by America Press, New York. What is therein expressed is not the personal opinion of Father Blakely, but official teaching emanating from the Vatican itself. Father Blakely substantiates his statements as logical deductions from the pronouncements of the Holy Office of the Inquisition and other Vatican congregations, as well as of various popes. The pamphlet also bears the *imprimatur* of the late Cardinal Hayes and his board of censors. Among other condemnatory statements in this pamphlet are the following:

"Our first duty to the Public School is not to pay taxes for its maintenance. Justice cannot oblige the support of a system which we are forbidden in conscience to use, or a system which we conscientiously hold to be bad in principle and bad in its ultimate consequences." (p. 5)

"The first duty of every Catholic father to the Public School is to keep his children out of it." (p. 5)

"But for the Catholic father, who, without episcopal sanction, sends his child to the Public School, when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of Herod; it will be no fault of his if he is not guilty of soul-murder." (p. 8)

HEYWOOD BROWN

LIBERAL Americans throughout the land were mildly shocked during the past year when they heard that the Scripps-Howard columnist, Heywood Broun, outstanding defender of freedom and democracy, having married a Catholic wife, had blown out his brains and become a Catholic. As was to be expected, he now lends his facile pen to the Catholic cause. We took it upon ourselves at the time to address an "Open Letter" to Mr. Broun from our side of the fence. We found it difficult to imagine Heywood battling side by side with Father Coughlin, Father Lodge Curran and Pat Scanlon of the *Brooklyn Tablet*, for the "Reconstruction of Social Order" on Fascist, Corporative lines, as laid down by the late Pope Pius XI. For no matter how much he might personally dislike the raucous radio priest, as a good Catholic he would have to agree that his statements on Catholic Social Justice are soundly orthodox. Nor could we imagine him joining the Legion of Decency and helping the priests to censor our radio and movies, nor opposing the ratification of the Child Labor Amendment. Yet, as a dutiful Catholic, he will have to sign those already-prepared cards which the priests hand out at Sunday mass to influence State legislation in accord with Catholic aims in these matters. We suggested that perhaps they would make him a papal knight and that we would see him pontificating at St. Patrick's Cathedral, in company with Al Smith, all dressed up like him in knee breeches, funny cape and dangling sword.

In speaking of his conversion in the *Commonweal*, Mr. Broun expresses surprise that so many people in this coun-

try were troubled on hearing of his submission to Rome. He says:

"It seemed strange to me that a decision of an individual as to religion should stir up so large an amount of protest in a land where it has become axiomatic to say that a man's beliefs belong to him alone."

But surely Mr. Broun is fully aware that the reason for this is the fact that joining the Catholic Church entails much more than an individual's personal views on religion. We are of the opinion that it was no great spiritual conversion, but suicidal despair of his former economic and social principles, that drove him into the Catholic Church.

THE COMMONWEAL

THE SURPRISE occasioned by Mr. Broun's conversion has been somewhat relieved by the fact that, so far, he confines his contributions to the Catholic layman's weekly *The Commonwealth*. In the *Commonweal's* favor let it be said that its new editorial board has endeavored to protest, as much as they dare, against complete Vatican domination of American Catholic life. Shamed by the dictatorial attitude of the Vatican in the Spanish civil war, they relegated Michael Williams, the founder of the magazine, to the honorary position of Special Editor. They then boldly and courageously (for a Catholic journal) declared that Catholics should have the right at least to be "neutral" in the war between the Spanish Republican government and Franco's Fascist rebels.

The harm, of course, had then already been done to the cause of democracy in Spain, and elsewhere. Through the *Commonweal* itself, Mr. Williams, in co-

operation with the Catholic *Brooklyn Tablet* and with the endorsement of Cardinal Hayes, had held his monster mass meeting in Madison Square Garden to boost Franco and collect money for him.

CRISIS AMONG THE CATHOLIC CLERGY

IT MAY be said that a change to liberal views by a Catholic periodical like the *Commonweal* may be but a false front for the Catholic Church, to allay the fears of the American public while the really effective element in Catholicism pounds away at the defenses of our Protestant democratic culture. We are of the opinion that this need not be the case. Evidence is plentiful enough that even among the Catholic clergy there is a strong effort being made to resist the pressure of the intransigent Jesuit element, which has so far been victorious over the more tolerant and liberal party.

The New World, "Official Newspaper of the Catholic Archdiocese of Chicago and the Province of Illinois," confirms this. In its issue of July 14, 1939, it meets the accusation of "heresy and treason" levelled at it by Catholic critics because of its support of Democracy in Spain, as follows:

"*The New World* is accused of being subversive. We would like to make it clear that we are for the Government of the United States of America. We find it far superior to any other form of government. . . . This column will continue in the conviction that no cause, no matter how important, needs to be supported by untruths, and no good cause is so desperate that it must be supported by lies or distortion or suppression of truth. . . . In that stand there is neither heresy or treason."

In subsequent issues of this magazine we shall have occasion to reveal at length some important developments that are convincing proof of a growing conflict within the Catholic Church itself, not only in the United States, but throughout the world. In central Europe that conflict has been exceptionally bitter. It has been the liberal democratic element among the Catholic clergy in Germany and Austria, for instance, that has suffered despoilation, incarceration and even death, under the heel of the Nazi Socialists. Nor has this been entirely displeasing to the powers controlling Vatican policy. These latter detest none more than those *within* the Church who allow themselves to be infected with the liberalism that came out of the Protestant Reformation. Before the rise of Hitler this infection had spread, in the eyes of the Counter-Re-

formists, to an alarming degree among the German Catholic clergy. The element that controls Vatican policies is known to regard everything that happens in history, even the rise of a Hitler, *sub specie aeternitatis*. Whether or not, therefore, Hitler's destruction of the Catholic Social Democrats, and the assassination of their leader in his "blood purge" of June 30, 1934, was done with the connivance of the Jesuit Catholic element, it did in fact serve the "eternal outlook" of Catholic Counter-Reformists. The same thing happened in Italy by Mussolini's destruction of the Catholic *Partito Popolare* and the exile of its priest-leader, Don Sturzo. This, we know, was in accord with the wish of Pope Pius XI. The same development is now taking place in the United States. But of this, more anon.

SAMPLE OF ROMAN CATHOLIC POLITICO-RELIGIOUS ACTIVITY


"YES" VOTES

ON AMENDMENTS

1, 4, 6 and 8.

Will Aid

- Health and Safety Provisions for All Children**
- Better Care for the Sick and the Needy**
- Slum Clearance With Decent Low-Rent Housing**
- Justice in Working Conditions**



Facsimile of cards issued at Sunday mass at St. Patrick's Cathedral, New York, to secure change of Constitution in favor of State aid to parochial schools and Catholic welfare institutions.

THE FIRST ENCYCLICAL OF POPE PIUS XII

By L. H. LEHMANN

ENCYCLICALS of the Popes of Rome are best known by their two initial words. It will be noted that these two opening words may convey very little indication of the main purpose of an encyclical. Yet they sometimes seem to be purposely intended as an assertion of one or other of the great claims of the Papacy over the conduct of human affairs. The last Pope's famous encyclical on Capital and Labor begins with the words *Quadragesimo Anno*, "After Forty Years", to tie it up with Pope Leo XII's *Rerum Novarum* "Of Modern Affairs", forty years before. Its real title is "The Reconstruction of the Social Order", and its purpose, to urge *Catholic Action* on to an intensive crusade against what the Catholic Church considers the evils of the social order inherent in modern Democracy. This was in keeping with Pope Pius XI's tie-up with Italian Fascism and all its works in Ethiopia, Spain and elsewhere. The stipulations of *Quadragesimo Anno* are being best carried out in "New Spain", and most eloquently preached by Father Coughlin in his campaign for "Social Justice."

The present Pope begins his first encyclical of recent date with the words *Summi Pontificatus*. And since it is all about the best kind of authority by which the world should be ruled, these opening words, "Of the Supreme Pontificate" are of more than passing interest. They are obviously intended to indicate the main thesis of the encyclical: that the world should be ruled by the supreme power of the Roman Pontiff, and not by either Dictatorship or Democracy. He equally condemns both the one and the other.

He tells the world that in no country should the civil state have supreme

power, "unrestricted dominion", whether it is "conferred on the State as having a mandate from the nation, *from the people*, or even a social class, or when the State arrogates such dominion to itself as absolute master despotically without any mandate whatever." Implicit in this is Papal denial of supreme power to all three types of government existing today — Fascism, Communism and Democracy.

We can agree with the Pope when he condemns Dictatorship and the evils consequent upon it. But what shall we say when he goes on to tell us that these evils—hatred of God, the undermining of all morality, and the stilling of the voice of conscience—must be attributed to the Protestant Reformation? He says:

"The denial of the fundamentals of morality had its origin in Europe in the abandonment of that Christian [Roman Catholic] teaching, of which the Chair of Peter is the depository and exponent."

He hits out again at Protestant teaching and the principles of freedom and democracy which have flowed from it when he says:

"The present age, by adding new errors to the doctrinal aberrations of the past, has pushed these to extremes which lead inevitably to a drift towards chaos."

He reduces all the errors of today to "two pernicious errors." The second of these is nothing else but our own precious principle of the separation of the State from the Church. He says:

"But there is yet another error no less pernicious to the well-being of the nations . . . It is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being—first cause and absolute master of man

and of society. . . . Thus they accord the civil authority an unrestricted field of action that is at the mercy of the changeful tide of human will, or of the dictates of casual historical claims, and of the interests of a few."

Since the Pope claims to be, and all Catholics are obliged to believe it under pain of eternal damnation, that he is the sole representative and infallible mouthpiece of "the Supreme Being, first cause and absolute master of man and of society" it is obvious that he means to say that civil society should be guided and ruled by him, and not even by "the changeful tide of human will" of the people, as in our American Democracy.

Pope Pius XII is not unaware that people and nations today resent the interference of the Catholic Church in their political and social affairs. He says that the aims and activity of the Catholic Church "in teaching and spreading that doctrine, and in forming and modeling men's minds by its precepts, are at times an object of suspicion, as if they shook the foundations of civil authority or usurped its rights." He denies this, but qualifies, and nullifies, his denial by the statement that he does so "without prejudice to the declarations regarding the power of Christ and of His Church made by our predecessor Pius XI, in his encyclical *Quas Primas* of December 11, 1925." In this encyclical, Pope Pius XI demands recognition of the rights of the Catholic Church as a "Perfect Society"—which would include the right to legislate for marriage, education, cultural and recreational activities, as well as the power of life and death. He says:

"The Church which was established by God as a perfect society cannot but demand as her right, a right which she cannot renounce, full liberty and independence of the civil power."

And in condemning what he calls "Lai-

cism," which is our fundamental principle of lay government separated from control by any Church, he says:

"We are speaking of the disease of our age, Laicism, as it is so called, with its errors and nefarious movements and impiety, which as you know, Venerable Brethren, has not matured overnight, since it has already infected the very organism of States, beginning with denial of the empire of Christ [the supremacy of the Roman Church] over all nations; denying what exists by the very right of Christ, the right of the [Roman] Church to teach the human race, to make laws to rule its people. . . . Gradually, in the most unseemly way, it has put the religion of Christ on a footing with false religions, and then permitted it to be subject to civil power and to the will of princes and magistrates."

And in his encyclical *Ubi Arcano*, the same Pope says:

"The sacred sovereignty of the Pope must not be, nor must it ever appear to be, subject to any human authority or law whatsoever."

These are demands which could never be admitted in American law if we are to preserve our democratic form of government.

This first encyclical of Pius XII is like all others that have come out of the Vatican. It is long on verbiage (more than 11,000 words, made all the more obscure in translation from the ponderous Latinity of Rome), but short on plain, direct statements. Its true meaning can only be read deviously, between the lines and by a roundabout way—often by reading the phrasing backward. Let us take an example: The Pope says: "Once the authority of God and the sway of his law are denied in this way (by "new errors added to the doctrinal aberrations of the past," by which he means the Protestant Reformation), civil authority as an inevitable result tends to attribute to itself

that absolute autonomy which belongs exclusively to the Supreme Maker." Here you must understand that the man who speaks thus dogmatically claims to be the sole representative of God, "the Supreme Maker." He wants us to understand further that this Supreme Maker can only speak through him, the Pope of Rome, who sits upon the Chair of that Supreme Pontificate of which he reminds us in his two opening words; that he is God's infallible mouthpiece for all men on this earth, the Vicar of Christ, God's Deputy. This claim, of course, was denied by the Protestant Reformers, and is still most emphatically denied by all non-Catholic Christians. But, says he, it is precisely because of the doctrinal errors of the Reformation—because of this denial of his Supreme Pontificate, this deputyship of absolute autonomy of the Supreme Maker—that civil authority attributes to itself sovereign power. And this, he goes on to say, is the cause of all the evils in the world today: hatred of God, the undermining of all morality and the stiling of the conscience.

This is the endless theme that winds in and out of the high-sounding phrases made up of the 11,000 words of this first encyclical of the present Pope. The press of Protestant America stresses its superficial wording, but the controlling element of the Church of Rome (for which it is especially intended) reads, and puts into effect, its true meaning between the lines. Thus the high-sounding and apparently liberal wording of other encyclicals on political and social matters has been successfully acted upon in the United States by Catholic agents to kill the Child Labor Amendment, to prevent desired humane marriage legislation, to censor our movies, press and radio, and to shape labor relations in accord with Vatican instructions.

Before the invention of the scientific

marvels of modern news transmission, publication of the encyclical letters of the Popes of Rome was confined to the doors of St. Peter's Church in Rome. In spite of the streaming banner-headlines now given to Papal Encyclicals in all our newspapers, let us hope that the good sense of the American people at large will treat them for what they are, mere circular letters of the Bishop of Rome to his brother-bishops in other parts of the world. Although the American people accord the right to the Church of Rome to propagate its religious teachings (in so far as they are not subversive of our principles of government), they should insist on the other hand that its Pope has no right to dictate as to the conduct of American civil authority.

The Catholic Legion of Decency

No one will deny that the *Legion of Decency* has helped to purge the movies of many smutty features which the producers formerly tried to pass off as entertainment. But everyone free of prejudice must agree with the justice of the complaint made by *Associated Film Audiences*, an organization of moviegoers to defend the movies against unwarranted censorship, when it says in its recently published report:

"No longer is the Legion of Decency the mere watchdog of decency. It is the self-appointed censor of a nation's progressive ideals. It brings to the movies the standard of narrow suppression, which from time immemorial has fought and blocked all forms of civilized progress."

A classical epigram in vogue in English universities of the middle ages says: "On an Accusative errand no suitor to Rome need wend, Unless he bring with him the Dative, To make that Mammon his friend."

FAMOUS CONVERTS FROM CATHOLICISM

Much space in the daily press is given to Protestants who become Catholics. Each month we shall give a short sketch of outstanding men in America who were converts from the Catholic Church.

REV. DR. NICHOLAS MURRAY

Dr. Nicholas Murray Butler, President of Columbia University, New York City, is the grandson of a very famous convert from the Catholic Church (whose name he bears), the REV. DR. NICHOLAS MURRAY. He was the celebrated "Kirwan" who created quite a stir in the religious world of his time by his series of controversial "Letters to Bishop Hughes," Catholic Bishop of New York, which were published in the *New York Observer*. His Letters are masterpieces of fine writing, yet they indicate the honesty and frankness with which controversial Catholic issues were publicly treated in those days even in New York.

Kirwan's first letter was published in 1847, and was in part as follows:

"I have felt interested in your career. You were born in Ireland, that land of noble spirits and of warm hearts—that sweetest isle of the ocean. And so was I. We are natives of the same soil. And, although in principle, by education, and in all my feelings, thoroughly American, yet I take a great pride in the high achievements of native Irishmen. . . . I may say in addition that I was born of Roman Catholic parents, and received my early education in the full faith of that church at whose altars you now serve with such distinguished ability. I was baptized by a priest—I was confirmed by a bishop—I often went to confession—I have worn my amulets and scapulars—I have said my Pater Nosters and my Hail Marys more times than I can now enumerate. When a youth none excelled me in my attention at Mass, nor in the performance of the

penances enjoined by my Father confessor. I remained a true son of the church until I had nearly reached the years of manhood. Then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. . . ."

Kirwan published three series of letters, the last of which constitute a review and rebuttal of the reply letters of Bishop Hughes, who later became the first Archbishop of New York. These reply letters of the Archbishop were feeble compared with the solid argument, factual and scriptural knowledge and wit of his opponent. The Archbishop's letters have not survived, but it appears that he showed bad taste in losing his temper and indulging in bad language—even in disregarding the truth. Kirwan refers to this in his last letter when he says:

"As to truthfulness, papal priests have but little capital on which to trade, and they should be very sparing of what they have."

In closing the series, Kirwan even took it upon himself, "as your friend," to instruct the Archbishop of New York on the manner in which such a controversy should be handled. He says:

"(1) Keep your temper. A bishop should be no brawler. Good nature is the very air of a good mind, the sign of a large and generous soul and the soil in which virtue prospers.

"(2) Remember that rude assaults upon an opponent do not refute his arguments. . . . If I were all you say of me, and as much beyond that as that is

beyond the truth, that would not prove the absurdities of Romanism; that would not prove that you can create God and forgive sin; or that your religion is anything else but a peacock religion, which has nothing useful or attractive about it save its glittering plumage.

"(3) Remember that what you write may possibly live after you are dead; and that your office as a bishop gives not the weight of a feather to your weak arguments, while it renders your vulgarity doubly vulgar. *In this country no man is sustained by his station; unless he graces it, he disgraces himself . . .*

Dr. Nicholas Murray's letters, on the other hand, were reprinted in edition after edition in book form, were translated into German and widely distributed in the United States and in Europe. After his conversion Dr. Murray became a Presbyterian minister, and was Pastor of the First Presbyterian Church, Elizabeth, N. J. from 1833 till his death in 1861.

ROGER WILLIAMS, "FIRST AMERICAN"

THOUGH many times effectively exploded, the myth that the Catholic Calverts of Maryland were the first to introduce religious tolerance to the United States is still engineered by crusading Catholics to bolster up their absurd claim that "the Catholic Church is the greatest bulwark of Democracy"—a claim that is bombastically paraphrased by most alien "isms" today in America. An attempt almost succeeded once to have the U. S. Government endorse this Roman Catholic myth, by the issue of a postage stamp to commemorate this claim of the Pope's Church. It is needless to repeat that the alleged Maryland *Act of Toleration* of 1649 was a most intolerant Act, since it actually and literally decreed death and confis-

cation of goods and property to Jews and all others who did not profess belief in Jesus Christ. If the colony of Jews who fled from Catholic persecution in Brazil five years after the Maryland Act, and who were kindly received by the Dutch Protestants in New York, or New Amsterdam as it was then called, had landed in Maryland, they would have been *under sentence of death* according to its so-called *Act of Toleration*.

If to any, credit for the introduction to America, not merely of toleration, but of real American liberty, should go to the Baptists. For whatever virtue may be found in the Maryland Act is overshadowed, in priority as well as in fact, by the founding of Rhode Island thirteen years before, by Roger Williams, Baptist Pastor of the Church in Salem, Mass. He was exiled from there by the Puritans because of his heroic devotion to principles far in advance of his age. In his little colony, he put into effect true Democracy and complete religious freedom. Government was "by free consent of all the free inhabitants," election by ballots was introduced, and as to religion, it was laid down that "All men might walk as their conscience persuaded them, every one in the name of his God."

V. F. Calverton, in his latest work, *The Awakening Of America* (John Day Co.), opportunely reminds us of this when he accords to Roger Williams the egregious and well-merited title of the "First American." He amplifies this by stating that Roger Williams was "the first man in this new world to believe in, struggle for, and dedicate his life to the realization of what today is known and recognized as the American ideal." But we expect to go on having to hear and read that the Catholics in Maryland were the very first to establish "religious liberty" in America.

THE CATHOLIC CHURCH HEILS HITLER

By JAMES J. MURPHY, D.D.

THE Roman Catholic Church is a baffling enigma to most inquirers. A study of its teachings and practices allures some, but confuses many. Little wonder that confusion results, for it is full of contradictions and does, indeed, make some very strange bedfellows: Diamond Jim Brady and Francis of Assisi; Texas Guinan and the Little Flower. It buried Rudolph Valentino with solemn rites but burnt Savanarola at the stake.

What is the explanation of the Church's apparent contradictions? The explanation is that the contradictions are not apparent but real. The contradiction is between theory and practice, between pretense and reality. The Roman Church, for example, prates of patriotism and civic duty but in practice it has winked for decades at the basest political corruption of "Catholic" cities like New York and Chicago. It would have you believe, too, that it is "the bulwark of democracy", while its very organization is authoritarian, dominated by one supreme monarch, with every underling prelate an appointee and a despot in his own little realm. It poses, likewise, as a contemner of "filthy lucre" but every one "on the inside" knows that money is the "Open Sesame" of the Roman Curia. This holds good whether you are given a papal title (à la Duchess Brady) or permission to marry a divorcee (à la Maureen O'Sullivan) or even simple permission to say mass aboard an ocean liner. As the saying goes, "no money, no mass—no dollars, no monsignore."

However despicable these contradictions in the lives of individuals may be, they are trifles when compared to the wholesale betrayal of mankind that I

shall now proceed to prove: that the Roman Church, in direct and violent contradiction of its official teaching, stood by in silence, save for a few diplomatic gestures, and allowed the fascist Madman of Europe to drench the world in blood.

When, you may ask, does the Church of Rome consider a war lawful and justifiable? Let one of her Jesuit spokesmen answer. In the *Catholic Encyclopedia*, a work of unimpeachable authority, Father Charles Macksey, S.J., Professor of Ethics at the Gregorian University in Rome, says:

"A war, to be just, must be waged by a Sovereign Power for the security of a perfect right of its own (or of another invoking its protection) against foreign violation in a case where there is no other means available to secure or repair the right."

"So, too, the need of one state of more territory for its surplus population gives it no right to seize the superabundant and undeveloped territory of another."

"The foundation of the right of war is a right violated or threatened, not a mere ethical duty neglected."

According to the unexcelled authority of St. Augustine, the followers of St. Thomas Aquinas and Francisco de Victoria, a war is unjust and immoral unless it fulfills each of the ten following conditions:

- "1. Gross injustice on the part of one, and only one, of the contending parties;
2. Gross formal moral guilt on one side—material wrong is not sufficient;
3. Undoubted knowledge of this guilt;

4. That war should be declared *only when every means to prevent it has failed*;
5. Guilt and punishment must be proportionate. Punishment exceeding the measure of guilt is unjust and unallowable;
6. Moral certainty that the side of justice will win;
7. Right intention to further by the war that which is good and to shun that which is evil;
8. War must be rightly conducted: restrained within the limits of justice and love;
9. Avoidance of unnecessary upheaval of countries not immediately concerned and of the Christian community.
10. *Declaration of war by lawful authority exercised in the name of God.*⁷⁴

The classic Jesuit authority in matters theological, Suarez, says:

"The State that declares war must have no manner of doubt; the grounds of its right must be clearer than day. Mistakes are inexcusable. To declare war is to pass sentence of death and to do that with a doubting conscience is a mortal sin."⁷⁵

"According to *unanimous* Catholic teaching all wars are unjust when undertaken for national or dynastic interests, from covetousness or lust of conquest."⁷⁶

"Even if others take a laxer view of an offensive war, *all* Catholic moralists condemn a war undertaken for any reason short of gross injustice."⁷⁷

"If we consider the conditions which justify a war from the standard of Catholic morality, we find that war is almost an impossibility."⁷⁸

Such is the Christian code of ethics flaunted by the Church, in times of peace, to put on parade her "steadfast devotion to principles." This is mere

theory and pretense. In practice, how craven and cowardly is her retreat in time of imminent war. She slinks under cover and cloaks her theoretical ethics in deepest silence. The Pope waits till war is declared and then confines himself to a series of sterile platitudes on the "misfortunes of war," instead of standing up in the full power of his authority to decry injustice and denounce the War as monstrous and unallowable.

As to the Catholic Church's plea of being a "neutral witness," the fact must be faced that such an attitude must be considered the meanest and most despicable that could possibly be adopted in the face of the problems of social morality and individual conscience which the War has brought to the fore—all the more so on the part of an authority that professes to have been established by Christ to point out *the way of righteousness and justice to all nations!* Devout Catholics have turned in their distress toward the throne of Peter and discovered, to their confusion, that the throne is empty.

No one has a right to be neutral in moral questions. Whoever in such questions pretends to be indifferent is in reality siding with him who is in the wrong. "He that soweth not, scattereth." As Theodore Roosevelt once said: "There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong."⁷⁹

We need waste no time in proving that Hitler viciously violated every principle of neutrality sponsored and endorsed in the moral code of the Catholic Church. It is evident to even the most casual observer that in attacking Poland, Hitler not only failed to fulfill the ten conditions of a just war but openly defied every single one of them. It is clear to even the uneducated man-of-the-street that in raping and ravag-

ing Poland he has ruthlessly and viciously flouted every tenet of decency, justice and humanity.

What shame that the Church of Rome broke faith! In the struggle of Might against Right, she faltered and quailed and denied in practice her own moral principles. The self-declared "Mystical Body of Christ" stood aside and allowed her members to murder each other with fiendish fury while she turned not a hand to stop them. This on the part of the Church which forbids the duelling of two men under pain of excommunication! The Church's "diplomatic protests" and meaningless lamentations are just so much "eye-wash." Her hands are not tied, her duty is clear. Her strength is not in wordly diplomacy but in spiritual weapons. A single indictment of the injustice and sinfulness of this mass-murder and the forces of the power-mad Fascists would be crippled. Under threat of excommunication and interdict 100,000,000 Catholics in fascist countries would refuse to take up arms to kill their brethren, peace would flourish again and European civilization would be snatched from the brink of destruction.

But no! The Church of Rome, formed and fashioned in the crucible of authoritarianism, seeks her fascist ends by not only tolerating this bestial slaughter but crowning it with her blessing. The Catholic Church in Germany, through a Pastoral Letter from the bishops to all the faithful, authoritatively declared:

"In this decisive hour we admonish our Catholic soldiers to do their duty in obedience to the Fuehrer and be ready to sacrifice their whole individuality. We appeal to the Faithful to join in ardent prayers that Divine Providence may lead this war to blessed success."¹⁰

The Catholic periodicals of Germany exhort their readers, by a front-page illustration, that as Saint Michael slew the dragon, so, too, should they fight this holy war and slay the modern dragons of democracy.

Once again, as throughout her history, the Church of the Vatican has thrown her weight on the side of authoritarianism. Little matter whether it is that of a monarchy or of a dictatorship. Nor does it matter that in so doing she tramples in mud and gore the very principles of her moral code. Political machine that she is (in her inner circle), she never takes promises or principles too seriously—at best, they are but means to an end, and, at times, they are even obstacles. It is the ends that count—the means are immaterial—and the ends are always fascist.

¹ *The Catholic Encyclopedia*, Article "War", Vol. XI, p. 550.

² *Ibidem*.

³ *Ibidem*.

⁴ *The Church and War* by Franziskus Stratmann of the Dominican Order. P. J. Kennedy & Sons, *Cf. Summa Theologica*, II-II, 40 and 108.

⁵ *Schol. Com.* in II-IIae, qu. 40, art. I, *dub.* 5.

⁶ *The Church and War* by Franziskus Stratmann, p. 75.

⁷ *Ibidem*.

⁸ *Ibidem*, p. 73.

⁹ Quoted from *La Guerre et la Religion* par Alfred Loisy, Introduction, p. IX.

¹⁰ *New York Times*, September 24, 1939.

"At the end of the nineteenth century, the three most important countries were those that chiefly belonged to the conquests of the Reformation; and the entire center of gravity, moving from the Mediterranean nations to the Oceanic, from the Latin to the Teuton, had also passed from the Catholic to the Protestant."

—Lord Acton, *Cambridge Lectures on Modern History*.

A CHALLENGE TO AMERICA

IN view of the successes achieved by Catholic Action in this country during the past decade, it may be well to call attention to the following statement of the Rev. F. X. Talbot, S.J., editor of the Jesuit weekly *America* (from the N. Y. *World*, Dec. 14, 1930):

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

N. Y. TIMES BLOWS ITS OWN (AND THE POPE'S) HORN

THE New York *Times* fell over backward recently trying to slap itself on the back in praise of itself—and the Pope. In a dispatch on November 12, it tells of itself being held aloft at all the masses to the gaze and admiration of the parishoners of St. Mary's

(Glens Falls, N. Y.) church which, it says, "has the largest and reputedly one of the most wealthy and progressive Roman Catholic congregations between Albany and Montreal." It states of itself that the pastor, the Rev. Benedict I. Gillon, made it the entire topic of all his sermons at all the masses that Sunday. All this eulogy for the N. Y. *Times* was due to its having spoken so nicely of the Pope and his Encyclicals, and for having published the full text of the latter for everyone to admire.

Then it tells the nicest bedtime story you ever heard outside the Second Nocturne of the priest's Breviary—in Father Gillon's quotes—all about *The Nuns and The New York Times*; how it happened that "The desire on the part of the nuns to keep abreast with the trend of the times led them to make application to the supreme (*sic*) Mother-Superior in St. Louis for permission to read *The New York Times*." Probably the "Supreme Mother" in St. Louis had some difficulty with the matter for the story goes on to say: "She then appealed to the Archbishop of the area for the privilege of granting the nun's request. His response was that *the nuns could hold a copy of their prayerbook in one hand and a copy of the New York Times in the other hand*."

The immediate result, the *Times'* story of itself goes on to say, was a stampede of Catholics for the newsstands in Glens Falls and the neighboring villages for miles around, which were completely sold out of copies of the *Times* before 10 o'clock that morning. Those in possession of precious copies were urged by the priest to lend them to their less fortunate neighbors.

And the moral to the story: It is surely good for business to be nice to the Pope!

"PROTESTANTS TOO HAVE BICEPS"

UNDER the above lusty heading, *Time Magazine* recently detailed the formation of THE LEAGUE FOR PROTESTANT ACTION at a meeting of 500 Protestant ministers and outstanding laymen in Philadelphia. In keeping with our own views and that of *The Converted Catholic*, this League is reported to have dedicated itself to the practical proposition that "*No group, whether racial, nationalistic or ecclesiastical, should be allowed to place its own interests above the public weal, or to exercise a disproportionate control of public affairs.*" Its chairman is Rev. Dr. Nathan R. Melhorn, Lutheran pastor and editor of *The Lutheran*, organ of the United Lutheran Church.

These wide-awake Protestant clergymen and laymen are painfully conscious of the fact, which has become increasingly obvious of late, that aggressive Catholic Action wields a control over public affairs in the United States far out of proportion to its following. No doubt they are also fully aware that the interests which it serves are not only selfishly its own, but are not in alignment with those of prime importance to the public weal of this country. They therefore call upon Protestants "to vote, to enter public life, to disseminate Protestant news and to dramatize Protestantism's part in United States history." As the League's chief layman, Deputy City Treasurer John Park Lee, points out: "Because of Catholic pressure, Americans got only a one-sided report of the Spanish conflict. . . . We must never be guilty of the same thing."

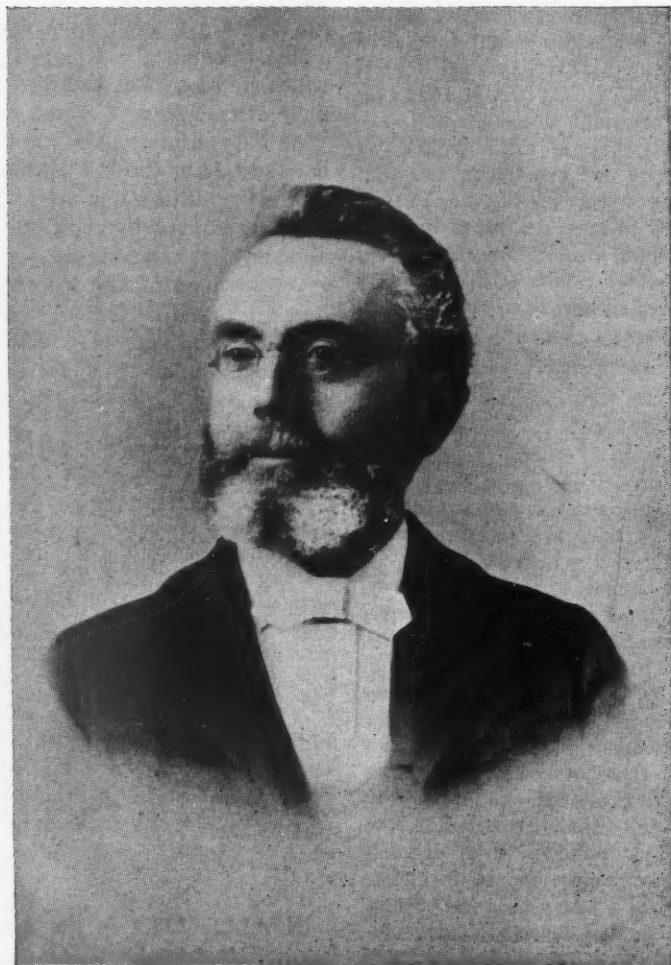
MARTIN LUTHER, as happened once to Mark Twain, woke up one morning to find himself reported dead. Mark

Twain's reaction was to immediately wire his friends: "Reports of my death grossly exaggerated." Luther read of his death in a letter from the Italian Ambassador to the King of France, which stated that he had died immediately after begging for, and receiving, "the Holy Sacrament of the Body of our Lord Jesus Christ." It also stated that, after Luther was dead, the Host came out of his body and floated in the air, and that after he was buried, his grave was opened and his corpse was found to have disappeared; "but such a sulphuric stench arose that all who were standing around the grave turned sick."

To this, Luther appended the following comment:

"I, Martinus Luther, D., do by these indentures acknowledge and testify that I have received this angry fiction concerning my death on the twenty-first day of March, and that I have read it with considerable pleasure and joy, except the blasphemous portion of the document in which this lie is attributed to the exalted Majesty of God. Otherwise I felt quite tickled on my knee-cap and under my left heel at this evidence how cordially the devil and his ministers, the Pope and the papists, hate me. May God turn them from the devil!"

INFALLIBILITY is the dream of the weak and the solace of the coward. Protestantism calls to the manhood in us, telling us that we cannot shift our responsibilities on to other people's shoulders, that the burden of decision must be ours, that there are no short cuts to certainty, that we must grapple with life's many problems for ourselves.



Father James O'Connor, Founder of Christ's Mission

"It is an awful place to put a man in here to fight the Pope and the whole hierarchy, the world, the flesh and the devil. I call you to witness that Brother O'Connor is the sweetest hard fighter in the world. He can kill a man with more grace than any other I ever saw. The fire in his eye is the kind that breaks bread. That is the kind, but it is fire, nevertheless."

—Rev. Dr. David J. Burrell,
Former Minister Marble Collegiate Church, N.Y.C.

CHRIST'S MISSION NOTES

REV. A. CALIANDRO, M.A., Director

A NEW YEAR'S MESSAGE FROM FATHER O'CONNOR

We have chosen the following New Year's message of Father O'Connor (from a back copy of *The Converted Catholic*) as in keeping with our own sentiments at this time:

"The best wish that can possibly be extended to the readers of this Magazine is that they may all enjoy during the next twelve months fellowship with Christ in a higher and deeper sense than they have ever known before. It has been well said that fellowship with Christ is Christianity, and every believer will agree that the sum of all knowledge is to know the only true God, and Jesus Christ whom He has sent. When a person has this knowledge—makes it his own, so that it becomes his inward possession which none can take away—it is like life-blood to the heart. Fellowship with Christ is not the mere intellectual acceptance of Christianity. Much of the confusion into which many have drifted on religious subjects has come from intellectual disquisitions about Christ and His Salvation. It is with the heart that man believeth unto righteousness, says the Apostle Paul; and after we believe with the heart, confession is made with the mouth unto Salvation. Intellectual knowledge passes away, but if we open the Bible and consider God's dealings with His people we shall be able by the light of divine truth to look into our hearts; and if we believe with our hearts we shall prove the truth of the promise of Jesus Christ to be with us until death shall close our mortal eyes. Then we shall open them in the realms of glory, for Jesus Christ, the Son of God, said: "I go to prepare a place for you, that where I am, there ye may be

also." In the meantime, however, we are not left alone, and He ever liveth to make intercession for us."



Christ's Mission Activities

During the month of January, a former priest, the Reverend Christopher Di Pietro, will speak from the pulpit of Christ's Mission. We shall also have the pleasure of hearing Mr. John Palangio, a labor leader and former candidate for the United States Senate, now preparing for the Christian ministry. There will be other interesting addresses and talks, including that of Miss Elizabeth Noonan who left the Church after serving for thirty-two years as a nun in the Convent of St. Joseph in Troy, New York.

Meetings are held every Sunday afternoon in the auditorium of the Union Methodist Episcopal Church, 229 W. 48th Street, New York City, just west of Broadway, only a minute's walk from Times Square. You, your family and friends, are cordially invited to attend these meetings. The Director of the meetings will comment on news and events reflecting the aims and activities of the Roman Catholic Hierarchy in national and international politics. In undertaking this work we remain true to the purpose for which Christ's Mission was founded sixty years ago: we "stand fast in the Liberty wherewith Christ has made us free".

The following is the list of the speakers and topics presented from the platform of Christ's Mission during November and December:

Nov. 19: Dr. Antonio Mangano, Baptist Minister, former head of the Italian Department of Colgate Theological Seminary. Dr. Mangano has trained

many ex-Catholic priests for the Christian Evangelical Ministry. His topic was: "America, the Chosen Nation".

Nov. 26: Reverend Dr. John J. Kelley, Bible scholar and Pastor of Woodside Community Church, New York City. Dr. Kelley is a member of the Board of Trustees of Christ's Mission. His topic was: "The Doctrine of Rome on Eternal Salvation".

Dec. 3: Reverend Oscar M. Voorhees, D.D., LL.D., historian, and for many years a member of our Board of Trustees. Dr. Voorhees has spent many years of research on the Life of William of Orange, "The George Washington of the Netherlands", whose principles of religious and civil liberty were later carried to Colonial America. His topic was: "William of Orange, Cham-

pion of Tolerance". It was based on the *Justification* of William of Orange, translated for the first time from the original 16th Century French by Dr. James D. Murphy.

Dec. 10: Dr. James J. Murphy, former Catholic priest, Doctor of Theology, erstwhile Seminary professor. Topic: "The Catholic Question Box".

Dec. 17: Mr. T. C. Marshall, former editor of the *Converted Catholic* magazine. His topic was: "The Needlessness of the Sacrifice of the Mass".

Dec. 24: Dr. L. H. Lehmann, former priest. Subject: "The Contradiction between Christmas and Purgatory".

Dec. 24: Rev. A. Caliendo, Director. Topic: "The Blessings of the Reformation".

WHY WE ARE PROTESTANTS

By CHRIS. DI PIETRO, TH.D.

WHEN I left the Roman Catholic priesthood (of my own free will) three years ago, I was unable to answer the above question. In my native Italy people believe that Protestants worship the head of a donkey in their churches, that they are permitted to commit any sin they like as long as they say they believe in Jesus Christ, that they do not believe in the saints or the Blessed Virgin, and that Protestants must go to hell because they have no priests to forgive them their sins in confession. When I began work as a priest in New York City I learned that Protestants were good living people, but my Catholic theology had taught me that since they were outside the Catholic Church only those who were "invincibly ignorant" could be saved. On Oct. 2, 1935, I resigned from the Catholic priesthood and found out the

truth about Evangelical Christianity, in which true Protestants believe. Following are some of the facts that I found out:

Protestantism Not a Series of Negations

I found that Protestants not only *protest* against the errors of the Roman Church, but are *positive* in affirming the truth of Christ. For a Protestant is one who *bears witness* to the truth. I found also that Protestants are not *heretics* or *separatists* from the ancient Christian Church. It was the pope and his followers who departed from "the faith once delivered"; Protestants are those who keep the faith but reject the novelties and false teachings of the Church of Rome.

Scripture versus Tradition

I discovered that Protestants adhere to the Bible as the foundation of their

beliefs, whereas the Church of Rome bases its creeds and actions upon ecclesiastical tradition; that Catholics hold that their Church is founded upon a man, Peter, whom they call the rock, but Protestants look to Jesus Christ as the rock of the true Church. I now believe with the Protestants that "*Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith.*" This removes at one swoop all the fear-laden dogmas which the Church of Rome has fabricated through the centuries and imposes upon its people. Most of these dogmas are not found in the Christian Scriptures. It is true that the Roman Church now permits its people to read the Bible, but only the Douay version, and this must only be interpreted as laid down by the pope.

Church and State

What attracted me most to Protestantism is its principle of the separation of the State from the Church. This is the basis of all liberty, and the reason why we have religious tolerance and freedom of speech today in America and other Protestant countries. The pope of Rome has always claimed to be the ruler of the world, and is constantly interfering in the political and social affairs of all the nations. History proves that most of the wars and trouble among nations were caused on account of this interference of the pope in civil affairs. If the pope extends his dominion over America the same trouble will come here, and this danger grows greater every year.

Who Are the Saints?

In Italy everyone prays to the Blessed Virgin and the canonized saints made by the Church in Rome. We Pro-

testants, too, believe in the saints. But they are not dead, but living saints—those who are born again here on earth, who know and love Christ and walk in the way of his holy commandments. We live amongst them, love and admire them, and try to imitate their lives and actions so that we may all be together in after-life. We believe that everyone may be saved, even Jews and Catholics, if they believe in Jesus Christ and accept him as a personal savior. This is the only way of salvation: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (*Acts*, 16:31). We are saved "through faith" and believe, with St. Paul (*Eph.* Ch. 2), that salvation is "not of works, lest any man should boast," but "it is the gift of God."

As Protestants we protest against all the errors of the Roman Catholic Church which are not found in Holy Scripture—purgatory, priestly confession, transubstantiation, mass, indulgences and the infallibility of any man. We bear witness to the truth and earnestly contend for the faith which was once delivered to the saints. For these and other reasons we left the Church of Rome and its priesthood, and are now happy to be counted among the true priesthood of believers. By being true Protestants we can best serve the interests of true religion, and also preserve the God-given principles of freedom and liberty which makes America the safest and happiest nation in the world today.

"Pure Protestantism, inspired by the Evangelical tradition and functioning through the might of the prophetic conception of the ministry, needs no other altar than that of the contrite heart, and no priesthood other than that of all believers."—Prof. H. E. Kirk, *The Spirit of Protestantism*.

"UNHAPPY CATHOLICS"

By T. C. MARSHALL

A Roman Catholic paper, *The Western Watchman* of St. Louis, once wrote:

"And why are there so many unhappy Catholics? I cannot tell you, but, because there are so many unhappy Catholics, the Church is paralyzed—Catholicity has no power."

Though we would be the last ones to admit that "Catholicity has no power", we are willing to pass up the challenge in order to help enlighten the Editor on the problem that puzzles him. The answer to the above question is that the unhappiness of Roman Catholics and their consequent leakage from the Church can be traced to the Church's teaching on *sin*.

To begin with, Roman Catholic theologians have multiplied the number and species of *sin*. . . leaving the Ten Commandments lost in a maze of deductions. (Another case of "not being able to see the forest because of the trees".) Then, to make a bad matter worse, the Catholic Church fails to teach the true doctrine of the forgiveness of sins.

We are told in the New Testament that Jesus Christ came to save people from their sins, which are the ultimate cause of all unhappiness. He certainly would not be the Savior we believe Him to be, if He came only to depress us still further with the weight of our sins. His is the power to deliver us from sin now and in the future. This forgiveness can only be obtained by personal, intimate contact with Christ Himself, who promised that He will not cast out any man that comes unto Him. He who receives this forgiveness from our Blessed Lord, becomes "a new creature in Christ Jesus" and enters into a blessed experience of peace

and joy.

Instead of bringing people into this close union with Jesus Christ in order to obtain complete forgiveness from sin and deliverance from its power, Catholic people are given a complicated theology of sin based largely on a hair-splitting distinction between "mortal" and "venial" sin. In the entire New Testament there is not a shred of evidence for any such distinction.

Paradoxically, Catholics are taught that "venial sins" do not have to be confessed, and yet the Church claims that power has been given her to "forgive" them in confession. However, in regard to the everlasting punishment due to "mortal sin", the Church claims that she alone has the power to forgive it.* This she purports to do by "the sacrament of penance"—a means of forgiveness unknown to the Bible and unheard of for centuries after the foundation of Christianity.

The practical result of this whole complicated system of "remission" is that a pious Catholic may run a gamut of confessions, absolutions and penances for a lifetime without ever once enjoying the sweet sense of complete forgiveness that contact with Christ begets. On the contrary, the soul of the poor, pious Catholic is oftener than not harassed and racked with fears and doubts as to his past confessions: whether he forgot something, whether the priest understood him rightly and a thousand other scruples. What is more, the fact is that the Catholic Church expects the sinner to keep on

* *Manual of Christian Doctrine*, by a Seminary Professor. Forty-eighth edition. Published by Joseph McVey, Philadelphia, Pa., 1923. p. 138.

sinning all his life and then, after absolution on his death-bed, expects him to be consigned to Purgatory where he will have to undergo untold punishment "to complete the expiation of his sins before entering heaven."

Another reason for the unhappiness of Catholics is that they are not properly taught to regard God as a loving Father to whom they have been reconciled by Our Lord. On the contrary, they are left with the impression that God is still angry with them, because their sins caused the death of His Son upon the cross, and that even Christ's feelings toward them are naturally one with those of His Father. This attitude that has been openly taught in the Catholic Church is clearly demonstrated by a quotation from the scholarly E. B. Pusey, D.D., Regius Professor of Hebrew and Canon of Christ's Church, Oxford, England. In his well known work "An Eirenicon", he says:

"M. Olier, founder of the Seminary of St. Sulpice (in Paris) said: 'The intention of the Church is that we are much more sure of finding Him in His Saints—for instance, in the Blessed Virgin, St. Joseph, St. John, St. Peter—than when we seek Him immediately and of ourselves. We are very unworthy to draw near unto Jesus, and He has a right to reject us, because of His justice, since, having entered into all the feelings of His Father from the time of the Resurrection, He finds Himself in the same disposition with the Father toward sinners—i. e., to reject them: so that the difficulty is to induce Him to exchange the office of Judge for that of Advocate, from a Judge, to make Him a suppliant. Now this is what the saints effect, and especially the most Blessed Virgin.'"

Non-Catholics, accustomed to receiving answers to prayer direct from Jesus Christ, cannot but feel sorry for Catholics who in time of suffering and

distress are thus urged to pray not to Jesus Christ, the One and only mediator between God and man, but to mere fellow-creatures, the saints and the Virgin Mary.

A third and decisive reason for the plight of "unhappy Catholics" is their unfamiliarity with Holy Scripture. Let the Protestant reader pause for a moment and try to imagine what his life would be if he had been brought up in a home in which the Bible was unknown, for all practical purposes. How different, how distrusting his soul would be if he had not the beautiful stories of Abraham and Isaac, of Moses and Joshua, of David and Solomon; if he had never read the Sermon on the Mount, the tender psalms of David or the inspired words of the Apostle John.

It is true that Catholics are not total strangers to certain stories of the Bible. They have, too, their Douay version. But its inspiration is hemmed in and held captive by the dogmatic interpretation put on it by the Church. Of this we have proof sufficient in the Apostolic Letter *Vigilante* of Pope Leo XIII:

"In the matter of faith and morals which pertain to the teaching of Christian doctrine, the sense of Holy Scripture, which must be considered as the true sense, is that which has been adopted and is adopted by our Holy Mother the Church, whose office it is to judge of the real meaning and interpretation of Holy Scripture. It is, therefore, not permitted to any one to interpret the Holy Scriptures in any way contrary to this sense, or even in any way contrary to the universal opinion of the Fathers."

Thus, we see that the Catholic Church obliges its people to limit the Word of God to the dictates of man. As to the "universal opinion of the Fathers",

any reader of early Christian literature knows that there never was any such thing! In fact there were usually as many "opinions" as there were "Fathers". In the early days of the Christian Church, before the liberty of the sons of God was shackled by man-made opinion and laws, the Fathers of the Church could and did interpret Scripture each according to the workings of the Spirit within him. That their opinions differed and gave rise to countless polemics is too well known to all scholars to need either proof or emphasis.

And so, after all, even though the Editor of *The Watchman* didn't know it, there is excellent and obvious reason for the worried mentality of devout Catholics—the others are too lax to worry or care. We should, therefore, pity, not blame, them for their blindness, mindful of the words of the Apostle: "By the grace of God I am what I am". Let us pray that they may see the Light and be given the strength to follow it.

COMMITTEE OF CATHOLICS FOR HUMAN RIGHTS

WE were pleased to read, last July, of the formation of a liberal group of American Catholics for the defense of human rights and liberties. As first announced, it consisted of sixty-five Catholic clergymen, educators, artists, writers and labor leaders; its prime object was to combat the increasing anti-Semitism and bigotry of the intransigent element within the Catholic Church itself.

An organization such as this, affording democratic expression to the more progressive element in the Catholic laity and clergy of America, had been a long-felt want. Year after year alert, deep-thinking Americans, becoming in-

creasingly alarmed at the growth of restrictive and undemocratic ideas among Catholic fellow-citizens, had almost despaired of any such movement of protest. The feeble efforts of individual priests and small groups of timid laymen to raise their voice against vested authority had been squashed from their very beginnings. A sample of this was the reprimand of Jesuit Father Jones I. Corrigan administered to such a committee at an archdiocesan hearing on the Child Labor Amendment pending in the Massachusetts Legislature:

"... Let us get this straight once and for all. If that committee wants to create the impression that it is speaking for the Catholic Church, then it is certainly trying to mislead the people of this country. . . . They are not official. In Canon Law the only ones who are able officially to represent Catholic truth and the Catholic Church are the Bishops of the Church. It isn't any individual layman that can speak for the Church. It isn't any individual priest that can speak for the Church. . . . The Committee represents nothing but their own personal opinion."

But, last July, a new day seemed to have dawned. Official Catholic support of Fascism's deeds in Ethiopia and Spain, the growing menace of Coughlinism and its large following in the half-educated Catholic masses, and the rising tide of anti-Semitism in our bigger "Catholic" cities seemed, at last, to have shamed open-minded, honest Catholics into some sort of opposition. With such great promise as this was the "Committee of Catholics for Human Rights" organized; the press heralded it as proof that even the Catholic Church would, after all, join the growing opposition to authoritarianism and fascist racism.

From sixty-five the Society's membership increased until it included several hundred, including both the

clergy and laity. It soon began publication of its own monthly paper, *The Voice*. At first, this magazine directed all its efforts against Father Coughlin and the evils of anti-Semitism and Fascism within the Catholic Church; this was directly in line with the original intention of the Committee itself. Everything seemed to bid fair for a turning of the tide in Catholic affairs.

Then, out of a clear sky, something happened. An ecclesiastical ukase, similar to that of Father Corrigan above, must have come from "on high." When the poor *Voice* reached its third issue, in November, Father Coughlin, Catholic anti-Semitism and other evil tendencies in the Catholic Church were completely forgotten. The "Committee of Catholics for Human Rights" through its organ, *The Voice*, declared itself for what it really is: just another anti-Protestant movement. By pictures and panic headlines, every Protestant effort to uphold Reformation principles was branded as bigotry and a revival of Ku Kluxism. The Catholic Church, on the other hand, was hailed as the greatest champion of American democracy.

In this November issue of *The Voice* are to be found laughable attempts to put a false front on the Catholic Church and make it appear as the one and only defender of personal liberties and human rights. A pitiful effort was made to transform the Catholic Church into the actual author, "the very backbone," of the Bill of Rights as enacted into the United States Constitution, December 15, 1791. As proof of this fantastic claim, the oft-exploded myth of the Catholic Calverts in Maryland was shamelessly resurrected.

As we have pointed out elsewhere in this issue, what the Colonial Assembly of Maryland enacted into the law in 1649 was not religious liberty at all, but merely a "mutual toleration pact"

of different Christian sects. It decreed death and confiscation to all who did not believe in Jesus Christ—which would include all Jews. The fact of the matter is that only 25% of the inhabitants of the Colony were Catholics; the remainder were mostly Episcopalians. Naturally, under these circumstances, Lord Baltimore wanted to take measures that would assure protection for the Catholic minority; to this end he induced the Assembly to pass the so-called "Act of Toleration".

Not content to stake false claims for the Catholic Church, *The Voice* proceeds to belittle Protestant efforts to sustain religious liberty. It misrepresents, for instance, Roger Williams' practical application of real religious liberty in Rhode Island *thirteen years before the passing of the Maryland Act*. It does this by distorting the actual facts. It states that "a few years after the establishment of the colony of Maryland, Roger Williams fled from Massachusetts to Rhode Island and established there religious liberty for various Protestant sects." Such jesuitical wording conceals the real and all-important fact that the Maryland Act of so-called Toleration was not passed until *fifteen years after the establishment of the Colony itself*, and several years after Roger Williams had set up real religious freedom in Rhode Island. As if such a distortion of truth were not enough, *The Voice* goes on to further falsify the facts by saying, "this freedom did not extend to Catholics".

It is a sad and depressing thought to realize that this well-intentioned Committee of Catholics betrayed its purpose so soon after giving promise of voicing the opinion of millions of open-minded American Catholics. It is sadder still that its official mouthpiece could not reach even its third issue without stooping to distort the obvious truth.

SOME OF OUR CONTRIBUTORS

DR. STEPHEN L. TORNAY. After resigning from the Catholic priesthood, Dr. Tornay served some years as a Presbyterian minister. He later secured a degree of Doctor of Philosophy at the University of Chicago and is at present professor of philosophy at the State University of Utah.

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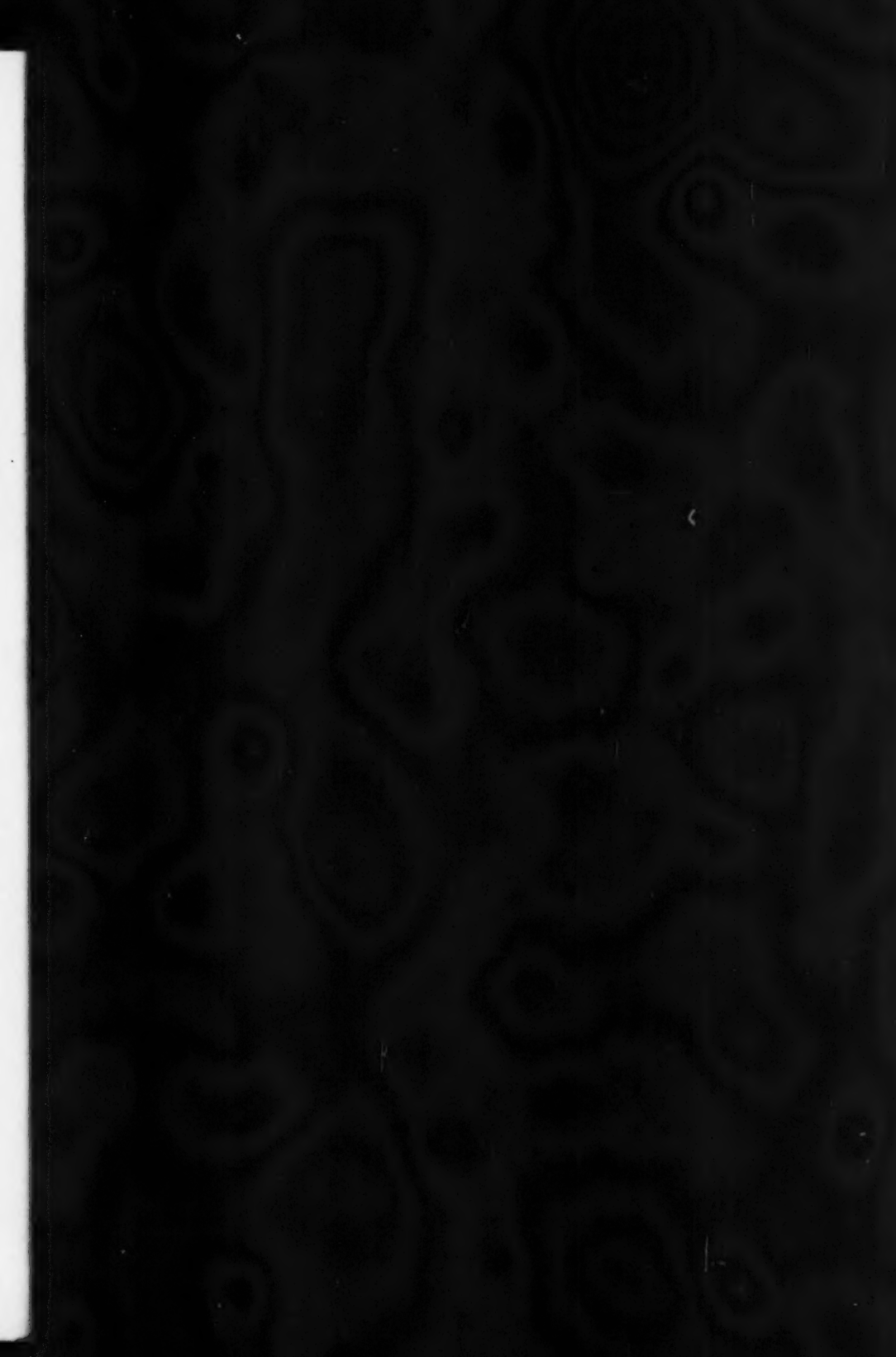
REV. FRANCIS GUGLIELMI, D.D., is a former Catholic priest who has served as a Methodist minister, first in Rome and afterwards in the U. S., since he resigned the priesthood over thirty years ago.

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MR. T. C. MARSHALL, former editor of *The Converted Catholic* magazine until its suspension in 1928. He was a personal friend of Father O'Connor, and at 85 is still a vigorous and ardent Christian apologist.

Though fully equipped to minister as priests of the Catholic Church, those who resign its priesthood find it extremely difficult to gain a livelihood in other walks of life. In order to enter the teaching and other professions, they find it necessary to study further for university degrees, often while working to meet immediate economic needs. It has been a special feature of the work of Christ's Mission to help such men, and we trust that readers of our magazine will be moved to contribute to this worthy work.





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